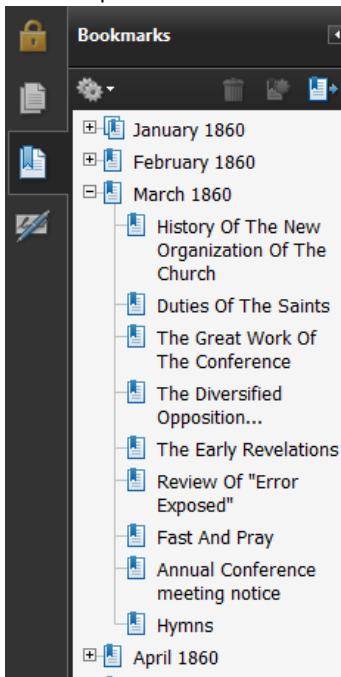


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*“...truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God. I (Jesus Christ) am the Spirit of truth.”*

RLDS Doctrine & Covenants Section 90:4b, c

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# ELDERS' JOURNAL

## OF THE CHURCH OF LATTER DAY SAINTS.

VOL. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1837. [Whole No. 1.

North Lat, 44. Long. 89, 10. Vin-  
alhaven, Fox Islands, Monday, Sept.  
18th, 1837.

To JOSEPH SMITH Jr. AND THE  
CHURCH OF LATTER DAY SAINTS IN  
KIRTLAND GREETING:

Dear Saints of God, whom we love of a truth for the truth's sake that dwelleth in you, and we pray God that it may abide with you forever: As we are called to stand upon the Islands of the sea, in defence of the truth and for the word of God and the testimony of Jesus Christ. We are under the necessity of making use of our pen, to give you an account of our labors in the ministry since we left Kirtland, as we cannot at present speak to you face to face. We left Kirtland May 31st, and took Steamboat at Fairport in company with Elder Milton Holmes, to go forth to labor in the vineyard as the Lord should direct.— After calling on the Saints in Jefferson Co. N. Y. we arrived at Sackett's Harbour and took Steamboat on the 6th of June for Upper Canada and on the 8th arrived at Brother Artemus Judd's. And on the 10th, had the happy privilege of setting in conference with John E. Page, James Blakeslee, and a number other elders, and a large congregation of Saints. And we were blessed with a very interesting time. After spending several days with them we took the parting hand with these beloved friends and proceeded on our journey for the East in company with elder John Goodson, and others bound for England. We took the parting hand with them at Schenectady, and arrived at the Caanan church in Connecticut, visited the church a few days. Here elder M. Holmes took his departure for Mass. and we went to Colebrook, visited different parts of the town and held eight meetings, from thence to Canaan and held a meeting in the village hall in Collinsville.— As we commenced speaking several began to beat their drums at the doors which made much confusion. This is the only disturbance we have had since we left Kirtland. We next visited Avon, where we held four meetings and many came out to hear and manifested a spirit of inquiry. And elder

Woodruff had the privilege of leading three of his kinsfolk into the waters of baptism. And had not the Spirit called us away to perform a greater work, we should have had no difficulty in establishing a branch of the church in that place. A family where we tarried but one night, and taught them the things of the kingdom, believed our testimony, and after our departure, two of the household followed us 15 miles to receive baptism at our hands, but we were gone, and they truly believed it to be a day of warning and not of many words. We also visited Farmington and held one meeting in the Methodist meeting house, and preached to an attentive congregation who wished to hear more concerning the great work of God. We left Farmington on the 20 of July, for Mass. and after visiting the Bradford church, and after preaching several times with them, we proceeded on our journey to Saco, Maine, where we spent several days with the church and friends. But duty urging us forward to lift the warning voice to those that had not heard the sound of the gospel, we then went to the city of Portland. We there took the Steamer Bangor on the 19 of August, to speed us on our way to the Islands of the sea, they landed us at Owls head at the setting of the sun: But how to get conveyance to the Islands we knew not, we retired to a grove and offered up our thanks unto God for his mercies and asked him to open our way before us; we returned to the Inn and soon found some men that were going near the Islands that night, they said they would land us if we chose to make passage with them. We got passage on board, they hoisted us up and landed us on North Fox Island, Vinalhaven, at 2 o'clock Sunday morning, August 20th. It was with peculiar feelings and sensations that we began to walk forth upon one of the Islands of the sea which was wrapped in the sable shades of night, whose waters had never covered a soul for the remission of their sins after the order of the gospel, and which soil had never before been pressed by the foot steps of an elder of Israel. We were strangers, pilgrims, and almost pennyless. But we had

come on the Lord's business, we believed him faithful that had promised, and we felt willing to trust in his name, we soon came to a house, where we were received and we retired to rest. We arose in the morning made ourselves known as servants of the Lord, we inquired if there was any religion or priests on the Island; we were informed that there was a Baptist priest, a small church and a meeting house at the center of the Island. The town of Vinalhaven includes both North and South Fox Islands: Pop. 1800. The inhabitants are generally wealthy, intelligent, industrious, generous and hospitable to strangers. North Island is 9 miles long, and 2 wide, pop. 800. South Island is 10 miles long, and 5 wide, pop. 1000 &c. As it was Sabbath morning there was to be preaching in the meeting house, we concluded to attend considering it a proper place to introduce the gospel. When we arived at the place, meeting had commenced, the deacon came to the door and we informed him that we were servants of the Lord, that we had a message for the people and wished to be heard, the deacon informed the priest that we were preachers of the gospel. He invited us into the stand and gave out an appointment for us at 5 o'clock P. M. After the priest had closed his discourse he invited us to his house during the intermission. We presented him the book of Mormon, he appeared friendly and said he should like to read it. We met according to appointment and preached to them the first principles of the gospel. We then gave out appointments for the four following evenings to be held at the several school houses on the Island. The people came out in great numbers and with attention and manifested a desire to learn. In fourteen days

ings and inviting us to visit them, and inquiring into these things. The Lord clothed us with his Spirit and we were enabled to stand up and boldly declare those things that are commanded us.— And the sound thereof soon reached the neighboring Islands and some of the inhabitants soon hoisted their sails to convey them over the waters to hear the tidings for themselves. On Sunday the 3rd of Sept. we preached to a large congregation assembled together from these Islands, at the close of our meeting we opened a door for baptism, and a respectable sea captain and his wife offered themselves as candidates, we then assembled where there was much water and after offering up our prayers unto God, we then lead them down into the sea and baptized them and we returned rejoicing. On Monday following we visited the South Island to set before them the truths of the everlasting gospel. We held five meetings, the people came out by hundreds, to hear and filled the school-houses to overflowing.

Notwithstanding the anxiety of the people to hear more upon this important subject, yet we were under the necessity of returning to the North Island, to attend an appointment on Sunday, accordingly we met and preached to the people and opened a door for baptism and another sea Captain and a young lady came forward and we repaired to the sea shore and baptized them, and on Tuesday following, we administered the ordinance of baptism unto three others.

A Methodist priest on the South Island fearing whereunto these things would grow, came over to the Island where we were baptizing and made friends with the Baptist priest (like Herod and Pilate) and called a meeting, we attended. The Methodist priest arose and commenced warm hostilities against the book of Mormon, and our principles, ~~for~~ <sup>for</sup> high minutes of his discourse ~~that we might be correct in answering him~~ <sup>that we might be correct in answering him</sup>. As he could not bring proof from the word of God against our principles, and in ~~order~~ <sup>order</sup> to ~~make~~ <sup>make</sup> an impression upon the ~~mind~~ <sup>mind</sup> of his hearers against the work; he took the book of Mormon in his hand, ~~and~~ <sup>and</sup> with an out stretched arm declared that he feared none of the judgments of God that would come upon him for rejecting that book as the word of God. When

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he closed his meeting we arose and rectified some of his wide mistakes in his presence before the congregation, and informed the people if they would meet next Sabbath at the meeting house we would answer every objection that had been presented against the book of Mormon and our principles during the meeting. And last Sabbath we met a congregation of several hundred at the meeting house, assembled together from the different Islands, and we arose in their midst, and redeemed our pledge by answering every objection that had been brought against the book of Mormon, or our principles.— After meeting we repaired to the water and again administered the ordinance of baptism. The Baptist priest is no less busy than his Methodist brother, for while one is in the pulpit declaring to the people, that the principles of the book of Mormon are sapping the very foundation of our churches and holy religion; the other is gone over to the main land calling upon his Baptist brethren, saying come over and help us lest we fall. But cursed is man that trusteth in man or maketh flesh his arm saith the Lord God. O ye priests of Baal your cry is in vain, the God of Israel has set his hand the second time to recover his people. The stone has began to roll, and will soon become a mountain and fill the whole earth. The Lord is calling his church out of the wilderness, with her gifts and graces and restoring her judges as at the first. God hath chosen the weak things of this world to confound the wise, and with them he will rend your kingdoms, that the wisdom of your wise men may perish, and the understanding of your prudent men may be hid. The cry of the Saints is ascending into the ears of the Lord of Sabaoth for Ephraim.— The horns of Joseph are begining to push the people together. The apostles of the Lamb of God are bearing the keys of his kingdom on the shores of Europe. Yea and the mighty Captains of the ships at sea, are receiving the gospel of Jesus Christ; and enjoying its power, and the call of many from distant Islands, has already entered our ears; O come and preach to us, we have sent a book of Mormon over the billows of the great deep, to teach those that are at sea. And the word and work are propelled by the arm of JEHOVA. And the weapon that is

formed against Zion shall soon be broken. And he that raises his puny arm against it, is fighting against God and shall soon mourn because of his loss. We say these things are true as God liveth, and the Spirit beareth record, and the record is true, and vengeance will be speedily executed upon an evil work in these last days, therefore, O Babylon thy fall is sure.

Although we have not baptized but few on these Islands, yet there is hundreds believing and many are almost ready to enter into the Kingdom, the calls are numerous from the neighboring Islands, and also from the main land, for us to come and preach unto them, and tell them words whereby they may be saved from the pending judgments that await the world. There are fifteen or twenty neighboring Islands that are inhabited, some of them contain a population of several thousand. And while the fields are white, we view the harvest great in this country: and the laborers few. And while we are faithfully laboring day and night for the salvation of his people; we ask an interest in your prayers, O ye Saints of the most high God. O ye elders of Israel will ye not go forth into the vineyard and help wind up the scene of this generation which sits in darkness and in the shadow of death. O ye ministers of our God, if we altogether hold our peace at this time, shall we not suffer loss when the Lord raises up deliverance unto Israel. But for Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest until the light thereof go forth as brightness and salvation as a lamp that burneth.

That we all may keep the patience and faith of the Saints and see that no man take our crown, is the prayer of your brethren in the Lord Jesus.

WILLFORD WOODRUFF,  
JOHNATHAN H. HALE.

Our readers will notice that the following from elder Kimball, was intended for a private letter to his wife, consequently it was not expected by him to be placed before the public; but as Elder Kimball is like ourselves, a man that delights in plainness, and is not skilled in the art of damping with untempered mortar; we have taken the liberty to give it publicity almost en-

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tire, that the saints may have the long desired information, that the standard of truth is hoisted on the Eastern continent, and hundreds are already enlisting under the blood stained banner of Immature, even him who once trod in the same path that our beloved brethren who are laboring in England are now pursuing, i. e. "and the poor have the gospel preached to them."—*Mat. 11:5.* We feel thankful in very deed that God is no respecter of persons.—*Ed.*

*Preston, Lancashire, Eng. Sept. 2 1837*

MY DEAR COMPANION,

I take this opportunity to write a few lines to you, to let you know I am in the land of the living, I am a pilgrim on the earth, and a stranger in a strange land far from my home, and among those that seek my life because I preach the truth and those things that will save their lives in the day of tribulation: On the 18 of July we landed in Liverpool in the forenoon. I had peculiar feelings when we landed, the Spirit of God burned in my breast; and at the same time I felt to covenant before God, to live a new life, and to pray that the Lord would help me to do the same. We remained there three days, resting our bodies: on saturday the 22 we took coach for Preston, the distance 31 miles, we arrived there at four in the afternoon.

After we had unloaded our things, Br. Fielding had gone to see his brother, and Br. Goodson had gone to get lodgings; all at once I looked up, there was a large Flag before me, with large gilded letters written thereon, "TRUTH WILL PREVAIL" we said Amen, so let it be Lord; the same evening, one of the clergy desired an interview with us. Elders Hyde and Goodson, and myself went to see him, conversed with him and one Mr. Watson until about ten in the evening, when we retired to our Lodging, the next morning we agreed to go and hear him preach, we did so; after he got through, he gave out an appointment for one of us at three in the afternoon. it fell to my lot to preach first; I spake upon the first principles of the gospel, and what the Lord was doing in these last days, it caused the people to stare at me; after I got through, Br. Hyde bore testimony and many receiv-

ed our testimony, for they date their conviction back to that time. The Rev. Mr. ——gave out another appointment, at half past seven, Br. Goodson preached, and Br. Fielding bore testimony after him, and it came with power, he then gave another appointment for Wednesday evening, Br. Hyde preached, and there seemed to be many that rejoiced, that the Lord had sent his servants to preach to them. The Rev. Mr. ——closed his doors against us, and found fault with us because we held forth the order of baptism, said we agreed we would not hold forth these things, this was not so, for we did not ask him for his house, but we prayed that the Lord would open his heart to let us preach in it and so he did, and we gave God the glory. After this there were private doors opened for us to preach; we had two or three meetings every night, and many began to bear testimony of the truth of the things which we declared, and desired to be baptised, Eight days after we arrived at Preston, nine presented themselves for baptism, and I was appointed to baptise, on sunday morning, and Br. Russel was appointed to preach in the market place at half past two in the afternoon; this was concluded upon on saturday evening, and we retired to bed as usual.—A singular circumstance occurred before morning, which I will quote from Br. Hydes journal, as he wrote it down, he commences as follows, "Elder Russel was much troubled with evil spirits and came into the room where Elder Kimball and myself were sleeping, and desired us to lay our hands on him, and rebuke the evil spirit: I arose upon the bed, and Br. Kimball got upon the floor and I sat upon the bed; we laid our hands on him, and brother Kimball rebuked and prayed for him but just before he had finished his prayer, his voice faltered, and his mouth was shut, and he began to tremble and reel to and fro, and fell on the floor like a dead man, and uttered a deep groan, I immediately seized him by the shoulder, and lifted him up, being satisfied that the devils were exceeding angry because we attempted to cast them out of Br. Russel, and they made a powerful attempt upon Elder Kimball as if to dispatch him at once, they struck him senseless and he fell to the floor; Br. Russel and myself then laid

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our hands on Elder Kimball, and rebuked the evil spirits, in the name of Jesus Christ; and immediately he recovered his strength in part, so as to get up; the sweat began to roll from him most powerfully, and he was almost as wet as if he had been taken out of the water, we could very sensibly hear the evil spirits rage and foam out their shame. Br. Kimball was quite weak for a day or two after: it seems that the devils are determined to destroy us, and prevent the truth from being declared in England." The devil was mad because I was a going to baptize, and he wanted to destroy me, that I should not do those things the Lord sent me to do. We had a great struggle to deliver ourselves from his hands; when they left Br. Russel they pitched upon me, and when they left me they fell upon Br. Hyde; for we could hear them gnash their teeth upon us.—Eight days after we got here, we held a counsel: Br. Goodson and Br. Richards, went to Bedford: elders Russel and Snider, went North, about one hundred miles: elder Hyde, and priest Fielding stayed at Preston, it is a large place; there is betwixt fifty and sixty thousand inhabitants; and the most poor people that I ever saw. There are 55 now baptized, and it is as much as they can do to live, there is not more than one or two that could lodge us over night if they should try; and in fact there are some that have not a bed to sleep on themselves; and this is the situation of most of the people in this place, and it is so in the country; we cannot travel the streets without meeting beggars half naked, this gives me feelings that I do not like.

We have to live quite short, but the brethren are very kind to us, they are willing to divide with us the last they have, they are quite ignorant, many of them cannot read a word and it needs great care to teach them the gospel so that they can understand; the people here are bound down under priestcraft in a manner I never saw before: they have to pay tithes to the priests of every tenth they raise; so that they cannot lay up one cent; they are in the same situation the children of Israel were in Egypt: they have their taskmasters over them to bind them down; it will be as great a miracle to deliver this people, as was the children of Israel.

There are a great many believing

ing in Preston; we are baptising almost every day. The Rev. Mr. — is like to lose all his members, and the priests are mad, but they are afraid of us, and durst not come near us.

You stated in your letter that some of the twelve were coming to England next spring, and you say they are calculating to bring their wives with them; this I have no objections to, but if they come they had better bring money to support themselves; I think they had better take up with Br. Joseph's advice, and leave their wives at home, for if they bring them here, they will repent the day they do it, I do not wish to bring my wife to this place to suffer, if they could see the misery that I do they would not think of such a thing, the Savior says, "he that is not willing to leave father and mother, and wife and children, brothers and sisters, houses and lands for my sake and the gospel, are not worthy of me" We have had our own hired house, since we have been here, and bought our own provisions; we do not eat but one meal at home, for the brethren invite us to eat dinner and supper with them.

You stated that our brethren thought of appointing a conference in England next spring, but we know not what will happen before that time; we know not how long we shall be here; if we come home next summer, we shall come before they can get here. The Lord says, "take no thought for the morrow" and this is the way I feel at present, I commit myself into his hands, that, I may always be ready to go at his command; I desire to be content with whatever situation I am placed in.

The 2nd week after I came here, a minister's daughter came in where I was, and I commenced preaching to her the words of life, she seemed to listen with great attention to me; I told her I was going to preach in the evening, she said she would come and hear me, she did so, and the next night she came again, and the next morning she sent for me to come and baptize her; accordingly I went and baptized her; this was on Friday morning, and on Saturday she started for home: she wanted me to come to her father's house, for she thought her father would open his chapel for me to preach in; I told her if there was a door open, I would come. She appeared very intel-

igent, and I have since learned, that she was a person of great influence in the place where she lives, which is called Walkersford, about fifteen miles from Preston. I saw her into the coach, and she desired that I would pray for her, and her father, that his heart might be softened, that he might not find fault with her. I bade her farewell, went home at my lodging and found Br. Hyde and Fielding, and told them what I had done; and that I waited to call on the Lord, and ask him to soften her fathers heart, that he might open his chapel for me to preach &c. Then we bowed before the Lord, and we were agreed in asking for these things, the next week, I received a letter from her father, requesting me to come to his house on Saturday as he had given out for me to preach three times on the next Sabbath, I accordingly went, he received me very kindly; I preached in his chapel seven times, stayed there nine or ten days; and preached thirteen times, and the Lord was with me, and I baptized eight; and almost every one that came to hear, believed. The Rev. Mr. R. has preached here 33 years, he is a Presbyterian. It caused me to marvel to see how the Lord is able to turn the hearts of the people: Mr. R. did not receive my testimony, but the Lord softened his heart, that he might gather out his saints. I never was treated better any where than by them, while I was there, the Lord warned me in a vision to go back to Preston for I was wanted there; the Lord is with me, and warns me of almost every thing before hand. Walkersford is but two miles from the Catholic college the most of the people here are Catholics they have threatened my life, but this does not scare me, for the Lord is with me, and you know that perfect love casts out all fear, I feel firm in the Lord, I never enjoyed myself better than I do now, and it is so with brother Hyde and all the brethren.

\* \* \* \* \*

Brothers, Goodson and Richards, went to Bedford, and Mr. Matthews received their testimony and exhorted his people to do the same, and set a time to go forward, and be baptized; and when the time come, he was missing and did not come. He had turned against the work; and been baptized by some of their Ministers; and is

now preaching repentance and baptism for the remission of sins; and calling on his members to be baptized. He has written a letter to the Rev. Mr. —— at Preston, and says that the best of his people have left him. The last we heard from the brethren there, they had baptized twelve.

Br. Russel and Snider that went North, we have not had the particulars from. We have preached in the streets the most of the time, until our lungs are injured much, we have large congregations to hear, and the houses are very small in this place.

We have had the Cock-pit to preach in, two Sundays once a day, and next Sunday we have the privilege of preaching in it twice: it will hold six or seven hundred people.

Sept. 6, I am now going down to Walkersford to visit that little branch.— There is a great and affectual door opened there, I had many calls in different places, and so it is here in Preston, more than we can attend to; and they are calling for us in the country: Br. Hyde and myself went out ten miles last week, and preached twice we had as many as could hear us.— They had a shock of an earthquake here a few years ago, but they say it was nothing compared to this, the people find much fault, and threaten us much, because we get their best members; we tell them all we want is the wheat.

I cannot tell you much on one sheet of paper, but I shall write again in about three weeks from the date of this, you must forgive me my dear Vilate, that I have been so negligent about writing to you, but I will not do so again. I felt much gratified with the news you wrote in your kind letter; I had many sorrowful hours thinking of the things in Kirtland: it has been my prayer ever since I left, that a reconciliation should take place. I feel contented about you I know the Lord will take care of you, and preserve you till I come home; and feed you, and clothe you, and the children. And he will take care of me; give me your prayers, and you shall have mine: be faithful my dear companion, our labours will soon be over, when we shall meet to part no more forever. I am glad you have sister Fielding with you, I hope she will stay with you till I come home. Tell William and Hellen and Heber to be good children, and pray for me, my

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love to all enquiring friends; write when you receive this, and let this sheet be an example for you, this to my dearest friend.

HEBER KIMBALL.

VILATE KIMBALL.

Tere Haute, Ia. Oct. 13th, 1837.

BROTHER DON C. SMITH,

DEAR SIR:

Having arrived here last evening in a heavy shower of rain, and calculating to pursue our journey on the morrow, I thought I would occupy part of the day, in writing a few lines to you for the Journal.

This place is about five hundred miles from Kirtland, and about half way from Kirtland to the city of Far West; which makes the distance from Kirtland to the Far West, one thousand miles.

Part of the way the roads were exceedingly good, and part of the way, were as bad as they could well be.—The immence travel on the national road is incredible, and this composed of all classes, and discriptions of character. Here indeed you may see the rich and the poor, the noble and ignoble, all traveling together along the same way; just like they have to the grave, the common lot of all.

I observed as I passed through Ohio, that there was quite a diversity of both soil and timber, some parts of Ohio through which we passed, I think is not surpassed in any part of the country, for fertility of soil, beauty of attraction, and splendor of improvements. I have not, as yet, to this point seen any thing to equal it.

Through Indiana, there is a much greater uniformity of soil, timber, and surface, than in Ohio, I mean in the parts through which we passed. From the time we crossed the state line, until say within 12 or 15 miles from this place,, there is a uniformity in soil, timber, and surface, that amounts to a dull monotony in the eye of the observer. The timber is principally beech and maple. The surface is very flat; and the soil not above second quality, if it would be considered of that quality.

Indiana as far as I have traveled through it, until I came within a few miles of this place, does not justify the general report which has been given of it; at least, I confess, that I was dis-

pointed, not finding the country as good as I expected from report.

There are a multitude of villages springing up on the national road, of which Richmond, Indianapolis, and Terre Haute are principle, of these three, I should consider Richmond quite in advance of the others. Indianapolis, the seat of government, is a village of considerable size; but the buildings are generally small, many of them from one, to one story and a half high, and very few excel two storys high.—The greater part of the houses are wood.—The town is built on the east side of White river: the situation is pleasant, and would admit of a city of the largest size.

This village (Terchaute) is situated on the east side of the wabash, which is a beautiful river, and flows majestically along the west side of the village. The steamboats ascend the river to this point. The village is situated on a wide spreading prairy of exceedingly rich soil, and the surface is level, and presents a sublime prospect, to the eye of the traveler as he comes from the east. From where the national road enters the prairy; it is about three miles to the river, where the village stands.

The prices of land on the national road is astonishing; take it at any point you will, and you will find, the wild land, from twenty to thirty dollars per acre; while the improved land, is from fifty to a hundred, according to the situation and improvements.

No thinking mind can travel through the country, and observe the ways of man and things, without deep reflection. In passing along you will see wealth, beauty, and elegance, flowing in all richness, and the next minute, you will see poverty, want, and wretchedness, prayng like a vulture upon the happiness of their subjects. The wretchedness and sufferings which abound in many habitations, makes the heart sicken, and throws a gloominess over the spirit of the philanthropist.

A person who is acquainted with the purposes and work of God in the last days, by traveling only increases his desire, that the great work of God may be speedily accomplished; for the amelioration of the world depends intirely on the accomplishment of the purposes of God. For this cause, the intel-

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gent saint earnestly desires the gathering of the elect; to be completed; that the scene of wretchedness may cease in the world, and the remainder of man may have rest.

For, however flourishing we may figure to ourselves is the condition of this or any other country, the representation is always partial, it is never universal. For amid the glory of our greatest prosperity, there are thousands, yea tens of thousands, of our race suffering grief and woe, that would melt the stoutest heart, if it would but stop to reflect.

There are many scenes which exhibit themselves in traveling through the western settlements, which are painful to behold; multitudes of little children clothed in rags, deprived of all the advantages of good society, with a bare subsistence, and that of the coarsest kind, their fathers are in many instances indolent, and do not make the provision necessary for their wants, and at the time when they ought to be receiving their education, they are deprived of all advantages, and grow up under circumstances calculated to deprive them of many privileges, and the enjoyments of society in its more refined state.

I am convinced of the great advantages there are in settling any new country, to do it by colonizing. It enables the settlers to obtain the comforts of life sooner, to establish schools, erect machinery; and colonies uniting in good faith, could soon have as many advantages as the elder settlements; while those who attempt to settle remote regions by individuals; according to the usual plan, is attended with the sacrifice of almost every comfort of life, and during the life time of the first settlers, if not longer: you shall hear from me again.

yours as ever.

SIDNEY RIGDON.

New York, Oct. 3, 1837.

DEAR BROTHER, I take this opportunity to write, that your readers may know how the kingdom of God is rolling forth in these parts. Since my arrival in this city August 5th I have preached in three of their chapels, on board three of their vessels, in several of their private houses, and once in the ship yard, to a crowded and respectable audience who listened with profound

attention, while we baptized four persons in east river, towards the upper end of the city. It has been with much exertion that the truth has taken root in this city, but at length, the Spirit of the Lord is beginning to manifest itself in mighty power and showing that he is able to do his own work. On last Sunday eve while preaching at the house of a good old Cornelius who had not yet obeyed the gospel, but was seeking and believing, while I yet spake he was carried away in a vision and saw the two sticks, representing the two books and the light and glory of God shining around them: to this he arose and testified, in the power of the Spirit and immediately spake in tongues & interpreted the same, speaking of the two records and of the remnant of Joseph and how they would soon come to the knowlege of the truth and nearly all present believed and glorified God, and several are intending to obey the ordinance. The gift of healing is also beginning to be enjoyed here in some degree, and we are now preaching daily. On last eve we had two of the Campbellite preachers to hear us; they expressed much satisfaction and a desire to hear more there is a society of them in this city. Mr. Joseph Wolsf, a Jew, who has journeyed through all parts of the old world, from Palestine to Irgia, for many years in search of the ten tribes, has at length come to America to learn the origin of the Indians. He came to this city about the time I did and commenced lecturing to immense crowds of people; you may see his lectures in the public prints, and they are precisely what we believe and teach, as for as prophecy & its fulfillment is concerned, that is as far as he goes: I have had two interviews with him and have told him concerning the finding the record and the rise of the church keeping nothing back. He seemed exceedingly interested, not only in the record but in the prophecies of the old testament concerning Joseph and Ephraim, which I opened to him; I finally made him a present of the book of Mormon which he promised to read attentively, and he also took the Name and residence of brother Smith, and probably will call on him in Kirtland soon, and if he does I hope he will preach a few discourses in the house of the Lord, for be assured, he will greatly confirm

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the truth of prophecy and its fulfillment; Being acquainted with the things of the East, he informs me that there are people in the confines of Russia who are called Gog and Magog to this day, and that the chief prince of Meshech and Tubal\* (Tobolsk) is no less, than the Emperor of Russia; In short his coming and his manner of preaching is but another evidence that the preparatory work has commenced upon all the face of the earth for the gathering of his people. The following is one of his visions which he has suffered to be published in the papers in this city, which is truly a striking picture of the state of things as they will by and by exist in Jerusalem. He says being greatly cast down in my mind concerning the Jews, I was all at once carried away in the Spirit and set down in the midst of Jerusalem (which is to be rebuilt) & I saw Jesus and Abraham, Isaac, and Jacob, & others walking the streets in their glorified bodies, and as they passed by the daughters of Jerusalem devoutly looked out of the window as Jesus approached and exclaimed, the Tabernacle of God is now with men. Some of the saints were looking about and said who are these ships coming from a distance as doves to their windows and others answered these are ships of England, and the vision closed. Besides our labours in this city I have been to Providence and Boston, and from thence to Holliston, Mass. where I gave a course of lectures in the Town house, the building was decently full at first, but the congregation continued to increase insomuch that some put ladders to the windows and listened from without by climbing to the second story. I baptised two persons in Holliston, and I think many more will come forward soon, indeed the work must be firmly rooted in the minds of many in that place, judging from the attention of the people who listened with intense interest through a regular course of Instruction. Besides other labors, I have in two months past written 216 pages, which with the assistance of Eld. Elijah Fordham who has been laboring faithfully with me, is now issuing from the press and the first will be bound and ready for sale to morrow or next day, three thousand copies are printed, it is entitled A VOICE OF WARNING and INSTRUCTION  
See Ezekiel 33 chap.

to all people containing a declaration of the faith and doctrine of the church of Latter day Saints commonly called Mormons. It contains in short the principles which we wish to teach the world as to prophecy and doctrine, opening the prophecies in a clear, conclusive, and intelligent manner, and so simple that all may understand. It contains eight chapters exclusive of preface, and appendix. The first is on prophecy already fulfilled, the second on prophecy yet future, the third is on the kingdom of God. the fourth on the book of Mormon, and origin of the Indians, the fifth, a proclamation, the sixth on restoration of all things, the seventh on the dealings of God with all nations in regard to revelation, the eighth is entitled a contrast between the doctrine of Christ and the false doctrines of the nineteenth century.— But I will immediately forward you a copy from which you will feel at liberty to extract such portions as you see fit, for your valuable paper.

P. P. PRATT.

D. C. SMITH.

Orange, Oct. 2, 1837.

BR. SMITH,

The following correspondence between myself and Wm. Hayden, the champion of the Campbellites in this quarter, passed last fall and finally resulted in a two day oral debate. I forward you the letters, and if you think they will be of any benefit to your readers, they are at your disposal. At the end of the letters I subjoin a recapitalation of the debate in a very concise manner, as a synopsis of the whole would be quite to lengthy for publication in your paper.

STEPHEN BURNET.

Orange, O. Nov. 10, 1837.  
Elder Hayden

Dear sir, a few Sabbaths since I was long and attentively listening to you upon the subject of miracles as recorded in the Holy scriptures, one to me of deep interest.

With the most part I was well pleased, but there were some ideas advanced which you scarcely attempted to prove. No opportunity was given & fearing I might trespass upon the prerogatives of others by requesting the privilege, I forbore making any remarks at that time.

This will be a sufficient apology for

my letter to you, as the subject of religion, is one infinitely more important than any other, of which we can speak, & one in which all are, or ought to be concerned, so it demands our most serious consideration, and as there is a diversity of opinions upon this subject I am solicitous to examine the evidence for the faith of others being always ready myself to give a reason of the hope that is within me. Although I am under the necessity from the veneration I have for the ancient gospel & apostolic order of the church of dissenting from you upon some cardinal points, briefly noticed by you in the discourse referred to, yet it is with the best of feelings I take my pen to notice them, you quoted mark 16; 17, "these signs shall follow them that believe" \*\* expressed your surprise that any man would maintain that these should follow the believer, he at the same time professing to believe & acknowledging the signs do not follow him. Perhaps, I too might censure such a man for his inconsistency, if I had not met with so many who profess to believe the gospel, but when required to acknowledge its precepts, would rather deny its validity. But what were they required to believe, or what did those believe who the signs did follow: They credited and acknowledged there, the testimony of the apostles concerning the death, burial & resurrection of Jesus of Nazareth, they also believed, if they repented and were baptised for the remission of sins they would receive the gift of the holy Spirit.

The Jews at Jerusalem on the day of pentecost, evidently understood what they were to receive, as there was but one holy Spirit, they had nothing else to expect but the same which was shed forth upon the apostles and which they saw and heard. The Samaritans received the same Acts 8: 17, as did also the twelve disciples at Ephesus, Acts 19; 6, through laying on of Pauls hands. The same fell upon the house of Cornelius even as upon the apostles at the first (day of pentecost) and it produces the same affects. This was that Spirit which God said by the mouth of the prophet Joel, he would pour out upon all flesh in the last days. It was the same by which, the prophet Agabus predicted the death which came to pass in the days of Claudius Caesar, and testified

to Paul that the Jews would bind him at Jerusalem.

It was the same also in which Philip was caught away from the Eunuch to Azotas, and it was the same into which the whole primitive church was baptised and no other Spirit of God or holy Spirit is known in the new testament. Can we then regard him a believer in the ancient gospel who does not believe as the ancients did, and are not those who believe they must receive the holy Spirit before they are worthy of baptism, and those who believe it subsequent to it, but something different from that which the first christians received equally unbelievers, with those who do not believe the holy Spirit is for any, in our day? But if it can be proven that the promise of the holy Spirit is no part of the gospel, then I must admit there may be believers in it in the nineteenth century, who do not believe as the first disciples did. In the days of the apostles baptism was for remission of sins, the laying on of hands was for the gift of the holy Spirit, and the eucharist was to show forth the Lords death till he come. If baptism is now for remission why not the laying on of hands for the gift of the Spirit but if we can obtain the Spirit without the laying on hands, why not obtain remission without baptism? Paul in enumerating the principles of the doctrine of Christ in the sixth of Heb, places amongst them the imposition of hands. Faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the holy Spirit, with signs following those who believe, was then the gospel which the apostles preached, of which Paul said, if we or an angel from heaven preach any other, let him be accursed. But you said there had been no miracles since the days of the apostles, I think this sentence must inadvertently escaped from your lips, as it can be shown from good authority that miracles did not cease in the first century and even Mr. A. Campbell although diametrically opposed to the continuance of miracles, admits they did not wholly disappear with the apostles. You very briefly noticed the subject of spiritual gifts, as they appeared in the first christian church.

Those gifts you said, had now disappeared for the reason that the purpose or end for which they were given

had been accomplished, this purpose, I agree with you, was the perfection of the church; those gifts which I also agree were only in part, were to be done away when that which was perfect was come. You remarked you were too intelligent to believe the church was now perfect, but it had been and would be again, but did not inform us when.

If the church has ever approximated nearer perfection than it was in the days of the apostles, or if its members have ever been more perfect than Paul was, when he wrote his first letter to the Corinthians, I have that fact yet to learn. But, let us hear Paul about this matter.

The common version reads thus:— And he gave some apostles and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4; 11, 12, 13, If then, those gifts were for the perfecting of the saints and to remain until the saints become perfect, they were also to remain until there was no more need of the work of the ministry, or of edifying the body of Christ, till the whole church come in the unity of the faith (which appears had not taken place at that time) and of the knowledge of the son of God (not the faith only) unto a perfect man, (not a child) unto the measure of the stature of the fulness of Christ. I ask has the church ever come to the fulness of Christ? or can it in this world? It is certain any thing can only be full and if they could obtain that fulness in this world why did the ancients seek a better country? why had Paul rather depart and be with Christ, or why do we anticipate any greater enjoyment? Paul speaks more fully upon that subject of spiritual gifts, in the twelfth chapter of his first letter to the Corinthians, although there is but one spirit, it imports different gifts for the edification of the church, for to one is given the word of knowledge by the spirit, instantaneously & miraculously, yet his knowledge is not perfect, or rather he has not a knowledge of every thing, consequently, his knowledge is only in part, to another is given by the same spirit the

gift of prophecy, that he may practice things yet in futurity; but this like the knowledge of the other, is only in part, and is to be done away when that which is perfect is come. The analogy drawn by Paul, in this chapter, between the natural body and the church or body of christ, is perfect and very forcible. Those different gifts answer to the dissimilar members of the natural body, and as the body would be defective without all these members, so the church or body of christ would be deficient, without all those gifts.

If the whole church were apostles, without prophets, teachers, workers of miracles, or gifts of healing, it would be like the body of a man which was all a hand, without a foot, an eye, or an ear, incapable of walking, seeing, or hearing: and the church without any of those gifts, would be like the body without any of the senses. Those gifts, were also the means of preserving union and concord in the church, that there should be "no" schisms in the body" but the members have the same care one for another. This order of the church was established by divine authority; for Paul says, God placed these gifts in the church, there to remain until the church becomes perfect, when there will be no more need of them.

But you say the church has been perfect. That is quite questionable as that which was to be, subsequent to the perfection of the church, has never yet become visible. At that time, nothing but charity was to remain, that is, the love of God, and will continue in the bosoms of the saints in eternity. That knowledge which was in part, was then to be supplanted by a knowledge of all things, it was to disappear, being overcome, of that, which was greater, as the light of the moon, vanishes before the sun shining in all his brilliancy.

Now "says Paul, "I know in part, but then shall I know as also I am known." Now we see through a glass darkly, (by faith) but then (we shall see God) face to face, Then our faith will be swallowed up in sight, and we shall see him as he is.

But you say the church has been perfect and it will be again. How did it become so? it must be by means of spiritual gifts, for that was the purpose for which they were given.

If we admit the church has once become perfect by means of spiritual gifts and has now become corrupt or imperfect without them, can we consistently believe it will ever become perfect again without their being restored? Or are we now to expect the church will be made perfect in another way? The apostle, in illustrating this subject to the Corinthians, compared their present imperfect state of the church to his childhood, showing thereby, that the church in its perfect dignity would as much excel what it was then, as his knowledge in manhood excelled that of infancy, for as he spake, understood and thought as a child in childhood, but put away these things when he became a man, so the church while it is imperfect, needs all those gifts, but will dispense with them when it becomes perfect or complete. And the reason why they cease at that time, is expressed, because all see as they are seen and know as they are known. There will therefore be no need of the gift of knowledge, or prophecy in part, for all will know all things. There will be no need of healing, for there will be no sick, there will be no need of tongues, because all will understand one language nor of interpretation for the same reason, but charity will remain, and the church will be perfect. But the query naturally arises in the mind of the enquirer, why do we not see those gifts amongst professing christians? The answer is at hand, because of the apostacy, they have departed from the faith, of this, the apostles warned the disciples by telling them the time would come when men would not endure sound doctrine, having a form of godliness but denying the power thereof. There would be a falling away &c. at the same time putting them in reminiscence of what they had believed and exhorting them to hold fast. James counseled those to whom he directed his general epistle, if any were sick to call for the elders of the church, by means of whose prayers and anointing, they should be healed. Jude also, exhorted his brethren to earnestly contend for that faith which was once delivered to the saints. We are presented with a summary view of that faith and its affects, in the eleventh chapter of Paul's epistle to the Hebrews. Now professing christians are not con-

tending for that faith which stopped the mouths of Lions, quenched the violence of fire, and those who were in possession of it, escaped the edge of the sword, out of weakness were made strong &c. &c. but are rather contending against it.

Now sir, I close for the present, having already been more prolix than I anticipated, hoping these lines will be read in as kind a spirit as they have been written, and if you consider this letter worthy your notice. I shall expect to hear from you soon, and shall be expectant to receive instruction from one of your age experience and talent.

With sentiments of high respect I subscribe myself  
your sincere friend & well-wisher,  
STEPHEN BURNET.

Wm. HAYDEN.

Solen, Nov. 24th, 1836.  
MR. S. BURNET.

Sir, it was as pleasing as it was unexpected, for me to receive from you a letter upon that which was the subject of the discourse alluded to, (viz.) miracles. And still better that you manifest so much good nature upon the subject and without request an answer, professing a willingness to investigate the subject. I can answer you nothing gives me more pleasure, than to find a man honestly wishing to examine the scriptures, to know truth divine. I find comparatively, few who are willing so to do. I have been wishing for some time past, to have an opportunity for a fair investigation of these matters with some competent person, believing as you do, and I hoped a few weeks ago, I should have the privilege as a Mr. Olney, formerly of Shalersvill invites me to visit Kirtland, and finally promised me two men to discuss with me in public, the subject of miracles &c. But whether J. Smith forbade the measure, or whether he could obtain no persons to meet me, or whether he forgot his promise I know not, but at all events the time has passed by a number of weeks since I was to have heard from him. Not that I love controversy for any other sake, than to ascertain and exhibit truth.

And now I would prefer a personal interview, rather than the plan of writing private letters, it being a subject of general interest and with all I am

quite slow with a pen. For these reasons together with others, I shall not pretend to take up all the items in your epistle, nor even to do justice to any one of them. In the first place, and on your first page, you appear to suppose the ancient converts in order to baptism must not only believe that Jesus is the Christ, the son of God, but also comprehend all about the Spirit you also appear to me to set an improper criterion by which to determine whether a man believes the great fact or not. The truth is the world has been preached out of common sense as respects religion, inasmuch that with them it is hard telling whether a man is a believer, and that because they know not what it means to believe, the gospel.

Hence, with some, a man has not believed until he has repented, with others he is not to be considered a believer unless he has obeyed, and with you he is not a believer unless he can work miracles. If in this or any other particular I mischasten you, be assured it is because I misunderstand you, but as I understand, and if such be your meaning, I am prepared to show you are certainly wrong. Again as it regards the holy Spirit, you appear to me not to understand the office, or proper work of the spirit, nor Paul's object in all he says about gifts, nor what he means by the church being perfect. If we can know what things are perfectly rational, there is nothing more, so than believing, loving God, enjoying or practicing religion. I mean to say there is nothing miraculous in any of these things. Not that a man could believe that Jesus is the son of God had no miracles been wrought: but when the apostles wrought a miracle to prove the fact, the beholder could believe it though he never wrought a miracle. The proof of the fact is one thing, the believing of it another, the former is a miracle, the latter is not. The powers of the mind act in the same way in believing, this fact when proven; the difference is the man's faith depends on the fact he believes, and the evidence of it, not in the manner of believing it. These things being so, the criterion by which to determine whether a man believes is his own consciousness. i. e. to himself, & to others his confession. I must ask you to show that the Spirit was ever given a man to make him believe, to

increase his faith, or to make him enjoy religion. I insist, no man was ever converted by a miracle, nor is a miracle to make a convert persevere, for we do not believe miraculously, neither do we serve God miraculously. I feel abundantly able to show that the laying on of hands of the apostles and others, was for other purposes, besides bestowing the Spirit or its gifts. I understand the apostles sometimes conferred the Spirit by laying on their hands, but none others ever did. It can be clearly shown, that the place where the church will be perfect is not in heaven or in the state triumphant, because Paul says then being no longer children, tossed to and fro by every wind of doctrine, and cunning craftiness of men whereby they lie in wait to deceive &c. Now in heaven are no deceivers nor wind of false doctrine. I know I have not adduced much argument or scripture, for in fact I have not entered into the merits of the subject. My object in writing is rather to assure you of my readiness to afford the satisfaction desired, and to suggest the propriety of a personal interview, where others might be profited. I shall be glad to hear from you soon and if you are willing to proceed, as I have suggested please let me know and we will then make arrangements as respects the time and manner. In the mean time

I am your

humble servant

WILLIAM HAYDEN.

Orange 12th Dec. 1836.

ELDER Wm. HAYDEN:—

Sir, yours of the 24 Nov. came to hand two days after date. I was gratified to learn my letter met with so kind a reception, and I shall now proceed to examine a few items contained in yours. But, as you have not attended to the arguments of my first letter, I shall aim at briefly in this, and wait for you to dispose of my first evidence before I advance more. You say I set an improper criterion by which to determine whether a man believes the great fact or not, I proposed the query, can we regard him a believer in the ancient gospel, who does not believe as the ancients did. This must be what you call an improper criterion.

You say further, the proper criterion by which to determine whether a

man believes the gospel or not, is to himself, his own conscience, and to others, his confession.

But sir, how can this be, for you have just said, that with the world, it was hard telling whether they believed the gospel or not, because they know not what the gospel is. At the same time, ask them if they believe the gospel and they will readily answer in the affirmative. If then a man's simple confession, is a correct criterion by which others may judge whether he is a believer or not, why do you say it is hard telling?

The fact is, there is such a thing as a man's deceiving, he may think he is believing the truth, when he is in an error. Was it not for this, your reasoning would be logical. This is demonstrated by the experience of thousands who were conscientious in causing their children to pass through the fire to Moloch, in being willingly crushed to atoms under the car of juggernaut, tearing their flesh with hooks &c. So it is with the world of christendom in in our day; they think they believe the gospel, and will readily acknowledge it when in fact they do not know what the gospel is, therefore, cannot believe it.

I am told I do not understand the office or proper work of the holy Spirit, nor Paul's object in all he says about gifts, and am ignorant concerning what he means by the church being perfect, I shall therefore quote your instruction. If we can know what things are perfectly rational, there is nothing than believing, loving God enjoying or practicing religion.

Now, I infer from what you here say, that believing, loving God and practicing religion, is what Paul meant by the church being perfect. If so why did he speak of that perfection as yet to come, for all this was in the church already, and even before Paul was converted. You also say it can be already shown that the place where the church will be perfect is not in heaven or the state triumphant, because Paul says "then being no longer children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive," &c. You add in heaven are no deceivers, nor wind of false doctrine. Now dear sir, please look at that sen-

tence again: you use the adverb then of time indefinite, in the place of henceforth of time future, which very materially alters the sense, or perverts the true meaning of the passage. As Christ had ascended up on high, led captivity captive and given gifts unto men, so henceforth they were no more children, as they were when under the law, subject to be tossed to and fro and carried about with every wind of doctrine, which was then in the world.—See Gal. 4:3. also turn your eye to the 17th verse of the 4th chap. of Eph. where Paul says I testify that you henceforth walk not as other Gentiles in the vanity of their minds. You do not suppose the apostle intended they should wait until the church became perfect before they left walking as other Gentiles?

I am interrogated to show where the holy Spirit was ever given, a man to make him believe, to increase his faith, or to make him enjoy religion. To the first I answer, faith comes by hearing and not by receiving the holy Spirit.—The Spirit is not given the infidel to beget faith, for the Savior has said "I will send you the comforter whom the world cannot receive."

In reply to the second, I answer in the words of the apostles "we are his witnesses and so is the holy Spirit, which God hath given them that obey him." Acts 5:32. Whereof the Holy Ghost is a witness to us &c. Heb. 10:15. The design of a witness, is to give additional evidence, and this naturally increases the faith of the believer. In a court of justice, we may believe the prisoner innocent or guilty from hearing a part of the evidence, but when positive evidence, which cannot be impeached is adduced, our faith is established, hence Paul says no man can call Jesus Lord, but by the Holy Ghost.

The first christians believed the writings of the apostles and they promised them the gift of the holy Spirit, through obedience, and this was a witness to them & their faith was increased thereby. If they had not received it their confidence would have been diminished and they had reason to question the validity of the apostles' testimony.—As the magicians of ancient times used to work miracles, so false prophets have done since the days of Christ; but that the saints might not be deceived, Jesus fulfilled his promise in giving

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them the holy Spirit. As to your third interrogative, perhaps, I do not fully understand your meaning, I shall therefore not answer it correctly.

The holy Spirit was a source of enjoyment to the saints, if this is what you mean by enjoying religion I can adduce an abundance of proof to the point.

I read in your letter that the apostles sometimes laid on hands for the gift of the Spirit, but that none others ever did. May I ask for what purpose Ananias laid his hands upon Saul.

[To be continued.]

## Elders' Journal.

JOSEPH SMITH Jr. Editor.

KIRTLAND, OHIO, OCTOBER, 1837.

We are in hopes that our patrons from seeing the Journal, close at the heels of the Messenger and Advocate, will take courage and forward us the ready; for they may be assured that if there is no lack on their part, that the Journal shall at all times be forth coming in its season without delay, and by so doing our readers can get the news before it gets cold.

When our patrons are aware of the fact, that on the old subscription, out of about 1500 subscribers, there is now between 800 and \$1000 behind, they will not blame our predecessors for being in the drag—a word to the wise is sufficient.

Minutes of a Conference of Elders and members of the Church of the Latter Day Saints held in West Township, Columbiana Co. O. Oct 6, 1837.

The conference assembled at an early hour and after immersing two in the waters of baptism repaired to a mart house near the village of Rochester.— The house was called to order by Elder J. Cooper the presiding Elder of the church in this place: thirteen official members being present one high priest, eight elders, three priests & one teacher. Elder S. James was called to the chair and L. Barns chosen Secretary, The conference opened with singing & prayer, elder Cooper represented the church in this place consisting of 36 members, elder A. Stanley represented the church in Suffield Portage co. con-

sisting of 8 members in good standing elder Weatherby from Strongsville Medina co. said there were six members in that place in good standing, L. Roberson a priest from New Portage Medina co. said he believed there were twenty members yet in that place in good standing, elder B. Winchester gave a short relation of his mission in the eastern countries the past season in co. with J. Grant from which it appeared that he had traveled in the states of Pa. N. Y. N. J. Delaware and Maryland, and baptised twelve; he came through Beaver city he believed the church in that place numbered 15 in good standing.

Elder S. James gave quite an interesting account of his labours in company with others in Harrison co. Va. He stated that the church in that region where he left numbered 71 members in good standing and the work of the Lord in a very prosperous condition in Va. L. Barns made remarks concerning his mission from Va. to this place and the prosperity of the cause of righteousness and the meeting closed with prayer.

Our public meeting commenced on Friday in the afternoon, and continued until Sabbath evening: our congregations were respectable, solemn and attentive. Monday morning the church (and others who felt disposed) came together to fast and pray and receive instruction, and the Spirit of the Lord came down in power, and seldom have the saints in the last days witnessed a more glorious time. It was a little pentecost indeed: some spake in tongues, and some prophesied, some interpreted, and some cried out as in former times, brethren what shall we do to be saved. Five went forward immediately and were baptized in the name of Jesus Christ for a remission of sins. The prospect here is good, and we trust the work is but just begun. O may the Lord roll on his kingdom in every land. The church in this place now numbers forty five members, nine having been added at our conference meeting. SAMUEL JAMES Chair.

LORENZO BARNES Clerk.

### Conference.

A conference of elders and members of the church of Latter Day Saints, was held in Bath, Steuben county, New York on the tenth of July last, Elder

J. Grant, G. Snow, Benj. S. Wilber and Abram Rose were present. Elder J. Grant was called to the chair, and Benjamin S. Wilber was appointed clerk. On the request and recommend of brethren, Nathan Hatch was ordained a priest.

An edifying discourse was delivered by the chairman, after which five were baptized. The Spirit of the Lord rested down upon us and our hearts were made glad. The word of the Lord grows and multiplies here, and there is truly a great field open for faithful laborers.

J. GRANT, Ch'n.

B. S. WILBER, Clerk

### NOTICE.

The subscriber respectfully informs the traveling community, and especially the brethren who may come to this place, that he has recently opened a public house opposite the stone chapel, where he will wait upon such as shall see fit to give him a call.

GEORGE W. ROBINSON.

Kirtland, Oct. 1837.

### Hymeneal.

MARRIED, on the 26th instant, by Elder DON C. SMITH, Elder LEWIS ROBBINS to Miss. FRANCES M. SMITH,

Also on the same inst. by Elder P. P. PRATT, Elder HARVEY REDFIELD to Miss. FANNY ATHONTON all of this place.

### AFFLICTING CASUALTY,

DROWNED in Lake Erie on the 2nd Inst. Andrew J. Reader son of George and Gerusha Reader, aged six years.

Brother Reader was formerly a citizen of the State of New York, but had resolved to remove to this State with his family and accordingly had taken a passage on board the Steam Boat "Uncle Sam". We are not aware that blame is attached to any one: he fell overboard when there was hope to help, he was seen by his parents when 15 or 20 rods distant, waving his hands and crying for help, there was an exertion made by the crew and small boat to save him, but in vain.

### OBITUARY.

DIED, in this place on the 18th Inst. after an illness of about ten days, Mrs. Jerusha T. Smith, the wife of Hyrum Smith. She has left five small children together with numerous relatives to mourn her loss, a loss which is severely felt by all.

Our Sister was beloved and highly esteemed by every lover of truth and virtue; but she has been taken from us in an untimely, or rather an unexpected hour, as her companion was from home perhaps near one thousand miles at the time of her decease, and was deprived of the privilege of witnessing her exit from a world of sorrow and perplexity, to the paradise of God.

But, Alas! she is gone home! yes, (using her own language to one of her tender offsprings when on her dying bed,) "Tell your father when he comes that the Lord has taken your mother home, and left you for him to take care of."

She had her senses until the last, and fell asleep, leaving this assurance behind as a reward for leaving all that was dear for the sake of a risen Savior, and enduring in faith on his name to the end, that she should have a part in the first resurrection, and come forth and inherit the mansion that is prepared for the faithful, and receive the welcome plaudit "Come ye blest of my Father inherit that kingdom prepared for you from before the foundation of the world."

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